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ABSTRACT

This supplement to the national physical education standards aims to provide teachers of American Indian students with strategies and ideas for culture-based physical education. Traditional teachings have long recognized that the "whole" person must be considered when addressing issues of health, fitness, and general well-being. Among many Plains tribes, the Medicine Wheel teaches that every human being is made up of spiritual, emotional, physical, and mental parts. Educators can help students to achieve balance among these parts by devising curricula that address the whole person. The culture-based ideas in this supplement provide examples for teachers to use in developing their own plans. A community approach is recommended for developing culture-based instruction. Section 1 provides background and activity ideas for traditional American Indian physical activities: Indian lacrosse and stickball, running, shinny (a precursor of hockey), hoop and pole, and archery. Ten other traditional physical activities are listed. Section 2 describes traditional indoor games--the ring and pin game and games of chance. Section 3 discusses academic activities related to the history and culture of American Indian sports and recreation, historic and contemporary Indian athletes, and the controversy over Indian mascots of athletic teams. Five organizations are listed as information sources. Section 4 lists resources: 15 books, journal articles, videos, and music catalogs. (SV)

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ED 420 481

AMERICAN INDIAN SUPPLEMENT TO THE NATIONAL STANDARDS ON PHYSICAL EDUCATION

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Bureau of Indian Affairs

By: **ORBIS Associates**
Washington, D.C.
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To accompany the 1995 National Standards for Physical Education developed by the National Association for Sports and Physical Education

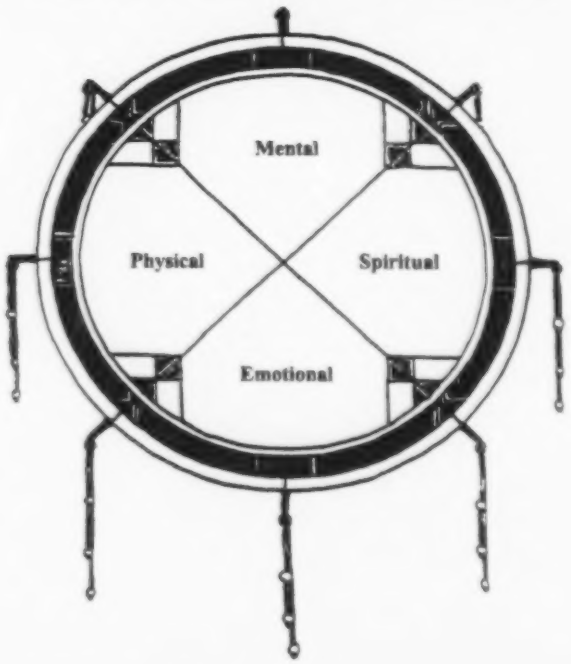
RC 021588

American Indian Supplement to the National Standards for PHYSICAL EDUCATION

Introduction

The 1995 National Standards for Physical Education (developed by the National Association for Sport and Physical Education) provide educators with good guidance, benchmarks and sample assessments for physical education instruction. They also have several multicultural focuses for educators to pursue. The authors of this American Indian *Supplement*, however, did not feel that actual adaptation of the national standards would be helpful for Indian communities. Thus, this totally separate document has been developed instead. It has been developed specifically for use with American Indian students, and is intended to provide physical education teachers with strategies and ideas for culture-based instruction. It is hoped that this *American Indian Supplement to the National Standards on Physical Education* will help instill pride in American Indian youth, as well as stimulate Indian youth to pursue a variety of physical activities.

What does it take to foster the growth of a "whole" person? This is a question that educators everywhere consider each day. Educators of American Indian students may have to look no further than the students' tribal culture(s) for the answer. Traditional teachings among tribes have long recognized that the "whole" person must be considered when addressing issues of health, fitness and general well being. The symbol used to visually convey this concept of "whole," as well as the journey or path used to reach it, is different among different tribal communities. For many tribes, the symbol is a circle. For example, the "Medicine Wheel," a traditional symbol used by many Plains tribes, teaches that every human being is made up of four distinct parts — spiritual, emotional, physical and mental. A "whole" person is one who achieves balance among these four parts.



While recognizing that each person is likely to be stronger in one part than others, the ideal is for each person to strive for balance among all of his or her different parts. Educators can help individual students achieve this balance by devising curriculum that addresses the "whole" person. For example: while physical education activities are certainly important for addressing the physical growth of each student, they can also be used to strengthen the mental, emotional and even spiritual growth of each student. It is hoped that the culture-based ideas contained in this supplement will assist teachers of American Indian students address the needs of the "whole" student.

It is important to remember that the materials provided in this supplement are merely examples for teachers to refer to when developing their own plans. While these examples can be used, as appropriate, in specific tribal settings, there is much more that can and should be done. Primarily, it is recommended that educators of Indian students take a community approach to building culture-based physical education instruction. Community members will be the best resource for providing guidance on the kinds of culture-based activities that can be conducted, how the activities should be structured and what cultural information should accompany them.

This document is divided into four sections:

Section I: *Traditional American Indian Physical Activities*
Section II: *American Indian Games and Recreational Activities*
Section III: *Academic Activities for Use in American Indian Physical Education Instruction*
Section IV: *Resources*

We note that this Supplement should be considered "a work in progress." As such, it will periodically be improved and revised by the BIA, based on input from American Indian educators and leaders. Please send any comments you might have to:

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SECTION I
Physical Activities

A. INDIAN LACROSSE AND STICKBALL

Background: Long before Europeans arrived in North America, a number of American Indian tribes played a team game which was the precursor of what we now call lacrosse. Although there were variations in the game among different tribes, for the most part the game was traditionally played in a similar way. The Iroquois and Algonquin tribes of the Northeast played the version that most closely resembles today's game of lacrosse, and their lacrosse sticks were roughly the same size and design as modern ones. Tribes of the Great Lakes region, on the other hand, used much shorter sticks, only about 2.5 to 3.5 feet in length, with a circular webbed hoop at the end which was about 4 inches in diameter.

In the Southeast, "stickball," a game similar to lacrosse, was played by tribes such as the Creeks, Choctaws and Cherokees. In stickball, rather than using one stick, players caught, carried and threw the ball with two short sticks which were about 2.5 to 3.5 feet in length. At the end of the sticks were small oval-shaped pockets.

Balls used in lacrosse and stickball were usually either wood or hide stuffed with various materials.

The number of players on each team varied enormously -- ranging from twenty to several hundred players.

The object of this traditional game (whether it was called lacrosse or stickball) was basically the same wherever it was played. Two teams played opposing each other. The object of the game was to carry or toss the ball through opposing goals. In most cases, the ball could only be carried or thrown by using the sticks. The goals were usually marked by two poles set in the ground several feet apart. Players did everything they could to intercept passes or knock the ball loose from the ball carrier's stick. The game ended when one team scored a pre-determined number of points.

The size and shape of lacrosse/stickball playing fields varied, depending on the region, the number of players involved, the terrain and available open space. Fields were generally about 100-200 yards long. However, much larger fields have been described historically, up to ½ or even a full mile in length.

One of the southeast variations of the stickball game was played by men using sticks to throw the ball and women using their hands to throw the ball. The object of this variation of the game was to score points by tossing the ball at an object set on top of a tall pole.

The outcomes of the games were important, and players prepared themselves mentally and physically before participating. In some instances, spiritual preparation was also essential. Before the games, players often participated in purification rituals in order to give them an

edge in the upcoming contest. Losses were sometimes attributed to the fact that players were not in the proper state of spiritual preparedness.

The games of lacrosse and stickball often had serious implications which went well beyond mere recreation. For example, sometimes the game was referred to as "The Little Brother of War." This title indicates the rough nature of the game, which was played without the benefit of the protective padding used in today's sports. The game also sometimes served as a training activity for men preparing for battle. It provided an opportunity for young men to learn, and older men refine, their endurance, stamina, quickness, and eye-hand coordination, as well as the skills of feinting and dodging, which were all needed for their roles as protectors of their communities. Minor injuries were fairly common among the participants.

Often communities within a single tribe competed against one another. These were generally friendly contests. Other times, games were played inter-tribally. While these, too, could be friendly, on certain occasions games were used to settle serious inter-tribal disputes. One particularly famous stickball game was played by the Creeks and Cherokees for the purpose of determining which tribe held the rights to a large tract of land. Contests like this were intended to serve as an alternative to fighting, thus sparing communities from the upheaval and destruction in which fighting could potentially result. Participants were bound to honor the results of the game.

Traditional versions of lacrosse and stickball sports (including the co-ed version) are still played in many Indian communities today. Of course, at the secondary school, college and professional levels, Indian people also play the same modern version of lacrosse that is played throughout North America.

Activity Ideas

- Share with students some of the information contained in the "background" section above.
- If appropriate, help students learn about the lacrosse or stickball traditions of the tribe or tribes in your area. Have community members speak to students about these traditions and about the cultural aspects of the games. Learn words associated with the games in the tribal language. Encourage students to participate in these activities if they are still practiced.
- Have students research the history of lacrosse or stickball, including how the traditional games have evolved into a 20th century international sport. Discuss the fact that many countries in the world now enjoy the recreational legacy of American Indian tribes. Have students look at photos and drawings of both historical (of which there are quite a few) and contemporary lacrosse or stickball games.
- Listen to or read traditional stories about, or historical references to, lacrosse or stickball games played by American Indian tribes.
- Have students watch video tapes of Indian lacrosse or stickball. For example, in the video entitled *Lacrosse Stick Maker,* two Onondaga craftsmen demonstrate the art

of making traditional lacrosse sticks. Another video, entitled *Stickball: The Little Brother of War*, shows a game of stickball with explanatory narration.

- If possible, obtain traditional lacrosse or stickball equipment and teach students techniques such as cradling, throwing and catching the ball. Teach students the rules and objectives of both the traditional and contemporary games. Teach students to play the coed version of the game. If playing the traditional men's game, the issues of contact and padding will need to be addressed for the school setting. If traditional equipment is not available, use contemporary lacrosse equipment. Note — some museums may have traditional equipment, photos, etc. for students to examine.

B. RUNNING

Background: Running played an important part among traditional American Indian societies, and today running is an integral part of any number of sports played in Indian country.

Traditional American Indian running activities were both practical and recreational. Historically, swift runners were highly valued in Indian communities, and were often accorded special social status for their contributions to a community's well being as well as for their physical endurance and strength. Runners served their communities in many different capacities. For example, a community's best endurance runners were usually the individuals who delivered important messages from one community or tribe to another. In some instances, runners were used to transport goods — e.g., certain tribes in the Southwest used relay runners to gather supplies of salt from the Pacific Ocean. Additionally, running was used as an important training exercise for Indian men preparing to be warriors. Running helped the men develop their endurance and strength, two important qualities needed for protecting a community. Additionally, among some Indian cultures running was, and still is, included in ceremonial or ritual events.

Historically, running also had recreational value among many tribes. Competitive intra as well as inter-tribal foot races were popular. Moreover, Indian runners didn't just test their skills against other individuals; in some cases, they also tested themselves against elements of nature. In the following quote, the Crow Chief *Plenty Coups* describes how boys of his tribe were sometimes trained to be quick:

> *I was playing with some other boys when my grandfather stopped to watch. "Take off your shirt and leggings," he said to me. I tore them from my back and legs . . . and stood before him. "Now catch me that yellow butterfly!" he ordered. "Be quick!" Away I went, . . . How fast these creatures are, and how cunning! In and out among the trees and bushes, across streams . . . the dodging butterfly led me far before I caught it. Panting . . . I offered it to grandfather, who whispered . . . "Rub its wings over your heart, my son, and ask the butterflies to lend you their grace and swiftness."*
>
> From ***America's Fascinating Indian Heritage,*** Reader's Digest Association, 1978, p. 177.

In addition to tribal and cross-tribal running contests, Indian people have for a long time also competed in both national and international track, road and cross-country racing events. American Indian people have set world records and have earned prominent positions in the history of competitive athletics. As such, these individuals can serve as excellent role models for young Indian people. Several of these people are discussed in the following paragraphs.

In 1876, ***Big Hawk Chief*** (Pawnee) was the first person in history to be recorded as running a mile in less than four minutes. U.S. Army officials not only marked off the course, they also timed the race *twice*. Despite this official documentation of a sub-four-minute mile race, Big Hawk Chief never received official credit. In fact, in 1954, seventy-seven years after Big Hawk Chief's run, a man named Roger Bannister was officially credited with running the first four-minute mile.

Jim Thorpe (Sac and Fox and Potawatomi) is perhaps the most well known of American Indian athletes. Among many other athletic accomplishments, Thorpe won Olympic gold medals in 1912 for both the pentathlon and the decathlon events. Many considered Thorpe the greatest athlete of all time, certainly the greatest athlete of the first half of the 20th century. He was not, however, the only American Indian who participated in the 1912 Olympics. ***Andrew Sockalexis,*** (Penobscot) ran in the 1912 Olympic marathon, and ***Louis Tewanima*** (Hopi) won the silver medal that year in both the 5,000 and 10,000 meter races. Tewanima had also competed in the 1908 Olympics, and had set a world record in the ten-mile run at New York's Madison Square Garden in 1909.

In both 1936 and 1939, the winner of the Boston Marathon was an American Indian, ***Ellison Brown*** (Narraganset). Brown was also a member of the 1936 U.S. Olympic team. ***Billy Mills***, (Lakota) not only won a gold medal at the 1964 Olympics, but in so doing, set a new Olympic record in the 10,000 meter run.

While individual American Indian athletes have made their mark in competitive running events, Indian teams have also set records. For example, the Tarahumara Indian people of Northern Mexico have long-held traditions of competitive running, and have gained world recognition for their extraordinary endurance. In 1993, a team of Tarahumara runners won a grueling cross-country race known as the Leadville Trail 100. The course for this 100-mile race is in Colorado. It begins at an elevation of over 10,000 feet and then proceeds along trails, crosses over rivers and twice crosses a 12,600 foot mountain pass. The Tarahumara team completed the race in under 30 hours. Their exceptional skills are only further magnified by the fact that they prefer running in their huarache sandals, as opposed to the high-tech running shoes coveted by so many people.

It is hoped that the accomplishments of these Indian athletes can serve as a source of cultural pride and personal inspiration for young Indian people.

Activity Ideas

- Share with students the information pertaining to running which is discussed in the background section above. Show students films about successful Indian runners, such as *Running Brave*, the story of Billy Mills. Have students read and report on historical or contemporary Indian runners.
- If possible and appropriate, learn about the running traditions of the tribe or tribes in your community. Have community members speak to students about these traditions and the ways in which they reflect specific cultural characteristics. Reinforce the cultural aspects through school activities. Encourage students to participate in these activities if they are still practiced in the tribe(s).
- Listen to or read traditional legends about, or historical references to, American Indian events or activities which included running.
- Implement a class challenge activity in which all students train for and complete a one-mile run. Make sure the goal is for all students to complete the run, not to record the fastest time. This activity should complement other trust and challenge activities teachers use with Indian youth.
- Teach students about the health benefits of running.
- Encourage the development and community support of young Indian runners.

C. SHINNY

Background: As a precursor to field and ice hockey, shinny was played by Indian tribes across much of North America. For the most part, shinny was played by women. There were, however, instances when it was played by teams of men or by co-ed teams. Like lacrosse and stickball, shinny was socially and ceremonially important in Indian communities.

Shinny sticks were usually between 2 and 4 feet long. The end of the shinny stick was curved and bulkier than the handle. Shinny balls were usually made of hide, although occasionally they were made of wood. The game was played by using the stick to hit the ball along the ground or through the air. Players were also permitted to kick the ball. The object of the game was to get the ball either past a goal line, a single post or a blanket spread on the ground or between two goal posts.

Today, ice hockey — a direct outgrowth of shinny — is played all over the world. It has even become the national sport of some countries, such as Canada. Shinny is also the precursor of today's game of field hockey, which has become a popular competitive sport, particularly among school-age girls.

Activity Ideas

- Share with students some of the information contained in the "background" section above.

- If possible and appropriate, help students learn about the shinny traditions of the tribe or tribes in your community. Have community members speak to students about these traditions and about the cultural aspects of the game. Learn words associated with the game in the tribal language. Encourage students to participate in these activities if they are still practiced.
- Listen to or read traditional stories about, or historical references to, shinny among the students' tribes.
- Have students read about or watch videos of shinny.
- If possible, obtain traditional shinny equipment, and allow students to practice the skills associated with the game. If traditional equipment is not available, use contemporary field, ice or street hockey equipment. Teach students the rules and objectives of both the traditional and contemporary games. Note — some museums may have traditional equipment, photos, etc., for students to look at.
- Encourage interested students to participate in organized field or ice hockey activities.

D. HOOP AND POLE

Background: Hoop and pole was another game widely played among North American Indians. Historical records indicate that this was, for the most part if not exclusively, a game played by males. Depending on the tribe, the hoop used in this game was made from a wide variety of materials. Possible materials included hide, grass, sticks or even stones. Poles were made from various types of wood.

Different versions of the game were played by different tribes. Usually, however, the game was played by tossing a pole at a rolling hoop. In some cases, one or two players ran after the rolling hoop and threw poles at it. Among some tribes, however, the object of the game was to throw the pole through the center of the rolling hoop, or to hit the hoop and knock it down. Among yet other tribes, the object of the game was to throw the pole to the exact point on the ground where the player thought the hoop would stop rolling and fall over. Sometimes, this meant having to precisely time the throw so that the hoop would actually come to rest on top of the pole. In general, the player whose throw landed closest to the designated target won the game. Sometimes, however, numbered scoring systems were used to determine a winner.

The types of courts used for this game varied by tribe. Some communities, particularly in the Southeast, played the hoop and pole game on clay courts. On occasion, these courts had earthen ledges around them for spectators to sit on. Other tribes simply cleared a space whenever and wherever a game was to be played.

Hoop and pole games obviously provided excellent physical exercise. Besides involving strenuous activity, skilled players needed dexterity and endurance.

Activity Ideas

- Share with students some of the information contained in the "background" section.
- If appropriate, help students learn about the hoop and pole traditions of the tribe or tribes in your area. Have community members speak to students about these traditions and about the cultural aspects of the game. Learn words associated with the game in the tribal language. Encourage students to participate in these activities if they are still practiced.
- Listen to or read traditional stories about, or historical references to, the various types of hoop and pole games played by American Indian tribes.
- If possible, obtain traditional hoop and pole equipment and allow students to practice the skills associated with the game. Seek experts in your community who can assist students make hoop and pole sets. If traditional materials are not available, use contemporary materials, such as hula-hoops and broom sticks. Teach students the rules and objectives of both the traditional and contemporary games. Note — some museums may have traditional equipment, photos, etc. for students to look at.

E. ARCHERY

Background: In pre-contact North America, bows and arrows were, of course, extremely important weapons and hunting tools. Quite naturally, many games and contests were invented to develop and hone the skills of Indian archers — particularly skills associated with firing speed and marksmanship.

To practice and test their firing speed, archers sometimes competed to see who could have the most arrows in the air at one time. In one version of this contest, an archer would hold both his bow and as many as ten arrows in his left hand. After shooting the first arrow as high as he could, he would then shoot the other arrows in rapid succession. Historical accounts referring to the Mandans and the Apaches describe archers who were able to have as many as ten arrows in the air at one time.

There was a considerable variety of archery competitions. In one game, the archer tossed his own target in the air and then tried to shoot it before it hit the ground. An example of a group contest was one in which an archer would fire a long arcing shot, while his fellow players quickly fired their arrows to the point where they thought the first archer's arrow would land.

Just as in archery today, marksmanship was perfected through target practice. Targets could be made out of any number of things, depending on the tribe. Targets might be pieces of bark, sticks covered with deer hide, other arrows, snowmen, or bundles of grass. Sometimes practice targets were stationary, other times they were in motion.

Today, archery is an internationally played sport, and one in which American Indian people have remained active. In the 1960s and early 1970s, for example, ***Joe Thornton***, (Cherokee from Oklahoma) won many national and international archery honors. In 1970, when he was 54 years old, Thornton was the U.S. archery champion.

Activity Ideas

- Share with students some of the information contained in the "background" section above.
- With the assistance of a science teacher, have students learn the science concepts associated with archery — tension; force; gravity; density and other characteristics of wood, which might affect velocity; etc. Older students should look at the science concepts associated with different sizes and types of bows, and the reasons behind the use of different types of bow materials in today's archery competitions.
- Have a knowledgeable person teach students about the wood and other materials used in making their tribe's bows and arrows. Learn how tribes or individuals traditionally marked their bows or arrows to indicate ownership. Learn the words for associated terms in the tribal language.
- Have older students research the development of archery as an American sport for both national and international competitions.
- Have students read historical descriptions of traditional archery games, and the use of bows and arrows among Indian people.
- If possible, obtain either traditional or contemporary archery equipment and allow students to practice with it. If students are proficient enough to be safe, engage them in traditional target competitions.

F. OTHER TRADITIONAL PHYSICAL ACTIVITIES

There are, of course, numerous other traditional culture-based physical activities which are not discussed in this supplement. Teachers are encouraged to research these activities and incorporate information and exercises about them into their physical education instruction. Below is a suggested list of possible subject areas:

Arrow toss
Horse-back riding
Distance kicking
Juggling
Rabbit stick throw
Snow shoeing
Snow snake
2-foot and 1-foot high kick
Blanket toss
Wrestling

SECTION II

American Indian Games and Recreational Activities

When rain, snow or cold temperatures require school-based physical education activities to be held inside, physical education instructors have a wide array of traditional American Indian activities from which to choose. Several suggestions follow.

A. RING AND PIN GAME

Many tribes throughout North and Central America traditionally played some form of a Ring and Pin game. This is a relatively straight-forward game that can easily be used in a school setting. Ring and Pin is basically a game for one person. A ring, about the size of a key ring, is attached to a short pointed stick by a piece of string 12 to 18 inches long. The object of the game is to hold the stick, swing the ring into the air and catch the ring over the end of the stick.

Ring and Pin games can help enhance students' dexterity and eye-hand coordination. In most Indian communities, there are probably people who have traditional Ring and Pin equipment and who can teach students the game and possibly how to make their own Ring and Pin games. Local museums may also have old game equipment on display, or photographs of the game which can be used as resource information.

B. GAMES OF CHANCE

Games of chance are perhaps the most universal games among American Indian people. Some common games of chance include the Mocassin Game, Hand Games and Stick Games. These are just a few examples. Some games of chance are still very popular in Indian communities, and are often played at gatherings such as powwows or festivals.

These games can be fun recreational activities for students — particularly younger students — since the games often include songs, animated movements and colorful game pieces. It is recommended that teachers find out what games were played, or are still played, by members of the students' tribe(s), and determine if it is culturally appropriate to play a version of the game in the classroom. (In some communities, certain of these games may have ceremonial connections and, thus, should not be played in certain settings.) Gambling almost always accompanied these games when they were played in their traditional contexts. In the school context, however, this element can be omitted if preferred or, if a community determines that gambling is an essential component of the game, tokens like jelly beans, pencils or pieces of macaroni can be used. If teachers are not familiar with any traditional games, local experts should be able to help teach the students or train teachers on how to play traditional American Indian games of chance.

C. AEROBICS

Aerobics per se are obviously not traditional American Indian activities; however, to incorporate a cultural element into this effective workout activity, teachers can easily develop aerobic routines for Indian students that are set to traditional and contemporary Indian music. For example, there are many powwow songs that have fast beats. Many contemporary Indian artists (Lightfoot, for example) also produce music that is suitable for aerobics. It's recommended that teachers consult people in the community who can help identify music which would be appropriate for use in aerobic instruction.

SECTION III

Academic Activities for Use in American Indian Physical Education Instruction

In many schools, physical education includes a classroom component in which students learn about health issues, physiology, sports history and so on. In these instances, students often watch videos, look at photographs, read special materials, or listen to guest speakers. This is an ideal setting for teaching a variety of topics relevant to American Indian sports and recreation. Several suggestions for this type of instruction follow.

A. HISTORY AND CULTURE OF AMERICAN INDIAN SPORTS AND RECREATION

In Section I of this material, a variety of traditional American Indian physical and recreational activities were suggested for use with Indian students. It was also suggested that students be educated about the history and cultural aspects of those traditional activities. Teachers are strongly encouraged to consult community members who can provide the appropriate background information necessary to teach these topics to students, or who can serve as resources for teachers in preparing instruction. Some tribal schools may already have a cultural instructor on staff to assist with providing some of this information. By acquiring a more comprehensive, culturally-based understanding of certain physical education activities, it is hoped that Indian students will be more likely to participate in physical activity exercises and take pride in doing so — whether they view themselves as athletic or not.

B. HISTORIC AND CONTEMPORARY INDIAN ATHLETES

Since the late 19th century, a number of American Indian athletes have achieved wide acclaim and success in both national and international amateur and professional sports. A few of these individuals were cited in Section I. There are, however, many more Indian athletes who have excelled at football, baseball, basketball, lacrosse and other sports. One way to promote the development of more collegiate and professional American Indian athletes is to hold up, as role models, those individuals who are noted for their outstanding achievements. To this end, teachers are strongly encouraged to seek information about successful Indian athletes, particularly those who may come from the students' community or tribe(s). There are a number of publications which would be useful for this purpose (see Section IV of this supplement) as well as a variety of other resources that can provide teachers with information to incorporate a culture-based focus into physical education instruction.

Following is a list of organizations which may be helpful for teachers and students in collecting information about American Indian athletes.

- American Indian Athletic Hall of Fame
  Haskell Indian College
  Lawrence, Kansas
  An organization designed to recognize the achievements of American Indian athletes

- National Indian Athletic Association (NIAA)
  4084 Ibex
  Salem, OR 97305
  503/390-4245
  A non-profit organization that promotes and organizes health, fitness and sports in Indian country.

- Native American Sports Council (NASC)
  1765 South 8th Street, Suite T-6
  Colorado Springs, CO 80906
  719/632-3188
  A non-profit community-based multisport member of the U.S. Olympic Committee. NASC's Olympic Development program has focused on the sports of team handball, baseball, distance running and archery.

- Wings of America
  The Earth Circle Foundation, Inc.
  53 Old Santa Fe Trail
  Santa Fe, NM 87501
  505/982-6761
  A youth development program that utilizes distance running in developing pride in Indian heritage and the ability to make healthy lifestyle choices in order to become leaders and community role models.

- North American Indigenous Games
  5-2475 Mt. Newton Cross Rd.
  Saanichton, BC, Canada
  V8M 2B7
  250/652-9150
  A non-profit society whose mission is to improve the quality of life of indigenous peoples by supporting self-determined sport and cultural activities which encourage equal access to participation in the social and cultural fabric of the communities in which they reside, and which respects indigenous distinctiveness.

C. AMERICAN INDIANS AS SPORTS TEAM MASCOTS

Redskins - Warriors - Braves - Savages - Red Men. For over a century, many schools and professional sports organizations have named their athletic teams after certain images of American Indian people. Usually, mascots accompany these team names. Since the 1960s, the use of Indian mascots has been a particularly controversial issue in Indian country.

At issue is whether using mascots truly honors Indian people, or whether it actually introduces or perpetuates inaccurate and offensive stereotypes. Many Indian people contend that the latter is the case. They object, in particular, to team logos that depict cartoonish characters with exaggerated physical features, and who are dressed in stereotypic clothing. They also feel that even the mascot names themselves often generate offensive behaviors among the supporters of the teams. For example, fans dress up in so-called Indian "war bonnets," wave "tomahawks," and chant "war songs" to intimidate their opponents. For many Indian people, not only do such actions perpetuate absurd stereotypes about Indians being warlike, but they also trivialize and denigrate specific aspects of traditional Indian life — in some cases, aspects which are held sacred. Moreover, there is among many Indians the strong conviction that mascot images have negative effects on how non-Indian children view Indians in general, not to mention how some Indian children view themselves.

This issue is likely to remain a volatile one for some time. Indian students, particularly those in middle and high schools, need to be educated about the topic. They need opportunities to thoroughly explore it, participate in open dialogue, examine their feelings about this issue and formulate personal opinions about the practices associated with mascots. Teachers are highly encouraged to pursue the presentation of this issue in conjunction with physical education instruction.

SECTION IV

Resources

Below is a short list of resources. These are referenced simply to acquaint teachers with the kinds of materials that are available either for use in the classroom or for developing curriculum. It is by no means an all-inclusive listing.

BOOKS

- ***American Indian Sports Heritage*** by Joseph B. Oxendine. Bison Books, 1995.
- ***American Indian Lacrosse: Little Brother of War*** by Thomas Vennum. Smithsonian Institution Press, 1994.
- ***America's Fascinating Indian Heritage***, ed. by James A. Maxwell. Reader's Digest Association, 1978. (lacrosse and stickball, water craft)
- ***The Southeastern Indians*** by Charles Hudson. University of Tennessee Press, 1976. (stickball, hoop and pole, archery)
- ***Games of the North American Indians*** by Stewart Culin. Dover Publications, 1975.

In addition, most general and some scholarly books about American Indian cultures contain at least some information about traditional games and recreational activities.

PERIODICALS

- "Return of the Tarahumara," by Kitty Williams. Article about the Tarahumara team that won the Leadville Trail 100, in ***Native Peoples***, Spring 1994, pp. 20-27.
- "A Salute to Native American Olympians," by J. Kevin Ballard. Article in ***Native Peoples***, Summer 1992, pp. 32-36.
- "Return of the Great Canoes," by Ben Smith. Article on the revitalization of traditional canoeing among Northwest Coast tribes in ***Native Peoples***, Winter 1993, pp. 10-20.
- "A Journey's End: The Commonwealth Games," by David Neel. Article about contemporary canoeing among Northwest Coast tribes in ***Native Peoples***, Fall/Winter, 1995, pp. 26-32.

Periodicals which feature stories about American Indian topics sometimes include articles related to sports and recreation activities. Newspaper archives can also be excellent resources for information about specific athletes, teams and sports-related stories.

VIDEOS

- ***Running Brave***, a film about the life of Billy Mills; distributed by Walt Disney Home Video.

- ***Billy Mills - American Olympic Legend***, downloadable audio and video available on the Internet; includes the historic and exciting last lap of the race; located at the following website:

  gn.mines.colorado.edu:7025/BillyMills.show.html

- ***Stickball: The Little Brother of War***, video available from the Muskogee Creek Nation Communication Center, Okmulgee, OK. (918) 756-8700

- ***Lacrosse Stick Maker***, video available from Bowling Green Films, Hudson, NY. (518) 828-6062

Educators may find a variety of professional and amateur videos available in their communities, including footage of traditional and contemporary sports and recreational activities. In addition, film makers constantly produce new videos on American Indian topics. These are available through a variety of different sources, such as museums, libraries and tribal cultural centers.

CASSETTE TAPES AND CDS

Cassettes and CDs of American Indian music are readily available at many Indian-sponsored events, as well as at most book stores. In addition, a fairly comprehensive catalog of recordings is available from:

Canyon Records and Indian Arts
4143 North Sixteenth Street
Phoenix, AZ 85016
(602) 266-4823 or 4659

Red Vinyl Records
Recording label for Lightfoot and other Indian artists
8086 South Yale, Suite 146
Tulsa, OK 74136
800-628-6740
http://www.redvinyl.com/main.html